

The Zion's Advocate.

J. B. FOSTER,

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"Glorious things are spoken of thee, O City of God."

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DO RIGHT.

Awake, O soul, thy hours are fleeting,
Thy life is rapidly completing,
Time with eternity is meeting,
Soon comes the night.
Thy retribution too, will come,
According to thy state, thy doom.
Do right, do right.

Though clouds thy firmament o'erspread,
And tempests burst around thy head,
Thy life is precious foliage shed,
In sorrow's light.
And though thy holy hopes and fears
Lie buried 'neath the gathering years—
Do right, do right.

The warning elements' worst wrath,
The earthquake and the whirlwind's breath,
The valley and the shade of death,
Need not fright.
For duty's calm commanding form,
With rainbow arms shall clasp the storm.
Do right, do right.

Pain not in all the weary strife,
Though every day with toil be rife,
Work is the element of life,
Action is light.
For man is made to toil and strive,
And only those who labour live.
Do right, do right.

Life is not all a fleeting dream,
A vision, a passing gleam,
A bubble on the flitting stream,
Soon lost to sight.
For there's a work for every hour—
In every passing word a power—
Do right, do right.

Oh life is full of solemn thought,
And noble deeds it nobly wrought—
With fearful consequences fraught,
And there is might—
In every passing word a power,
That gives the soul eternally power.
Do right, do right.

RIGHT MEN FOR RIGHT PLACES.

LUTHER—MELANCTHON—CALVIN.

Martin Luther stands second of the world's three mighties: Moses, the first. The third is yet to come; and may come when the Church shall have reached its next grand climacteric. When God shall arise to deliver his church from that low spiritual prostration— from the dismal, though we trust short, night that shall precede her Millennium, we have no fear that he will not raise up an other, yet more than another, Luther, who shall be equal to the emergency.

Having referred to Luther as a signal instrument in the hand of God to do a very extraordinary work, we can scarcely withhold an allusion to other illustrious agents, who were at this period upon the stage, and fitted to act a scarcely less important part. Essential to such a work as such a man as Luther was, agents of a very different character were equally essential. His impetuous, fearless, and even rash temperament, peculiarly fitted as it was to the performance of the part assigned him, might have demolished the superstructure which he labored to raise. Luther was the sledge-hammer of the Reformation. In Melancthon, Calvin, Erasmus, Zuinglius, God raised up co-adjutors, who took the rough blocks from the hands of the Great Master, and, with a patience, skill, and elegance, for which Luther had neither the time, the taste, nor the ability, brought forth the well proportioned work of the Reformation. Without the profound reasonings of Calvin, and the elegant scholarship of Melancthon and Erasmus, the results of Luther's great labors had, been quite another thing. Luther himself was not insensible to the different and the essentially important department of the great work which was filled by Melancthon. "I am born," said he, "to be forever fighting at opponents, and with the devil himself, who gives a controversial and warlike cast to all my works. I clear the ground of stumps and trees, root up thorns and briars, fill up ditches, raise causeways, and smooth roads, through the woods; but to Philip Melancthon it belongs by the grace of God, to perform a milder and a more grateful labor—to build, to plant, to sow, to water; to please by elegance and taste."

Melancthon was great in the sanctity of his study. He was the Greek scholar of the age—a clear and profound reasoner, an accomplished student, and an impressive preacher. He was the very counterpart—rather the complement—of Luther, without whom Luther was not perfect. Luther, with a giant's hand, hewed the rough blocks; Melancthon, with the skill of an ingenious artificer, put the finish to the work. "Even Luther's translation of the Bible—no mean proof of his scholarship—received not a little of its excellence, from the revision of Melancthon." In Luther God raised up another Paul; in Melancthon, a John; and his hand appeared conspicuous in their "diversity of gifts."

It was a providence worthy of admiration which put Melancthon in the position which he so successfully occupied. Frederick the Wise, at this time founded a new university at Wittenberg, and wants a Greek professor. And who but the accomplished Melancthon is recommended, and at once accepted? This was a providential step of immense moment to the rising germ of the Reformation. Many a precious truth of revelation had been for ages locked up in the Greek language; a language, in the early ages of Christianity, rich in precious stores, but which had been, in a great measure, supplanted by the Latin, which had become as pregnant with the errors of Rome. The learned Greek professor, in the seclusion of his study, had discovered many a resplendent gem which had for ages lain hid beneath the rubbish of the Pagan; and from the pulpit and in the professor's chair, with an impressive eloquence, he proclaimed the long-lost and newly discovered truths. We are in no danger of over-estimating our indebtedness to God for this learned, amiable, judicious, and accomplished co-adjutor of the master-spirit of the Reformation.

But we may not pass, without a more special notice, the immortal Calvin. He was in his way and place, an extraordinary agent in the great work of his day. Besides being one of the most profound and voluminous writers that ever blessed the Christian church,

his labors in other departments are all but incredible. He was a member of the sovereign council of Geneva, and took a great part in the deliberations as a politician and a legislator; and he corrected the civil code of his country. He corresponded with Protestants throughout Europe, both on religious subjects and State affairs; for all availed themselves of his knowledge and experience in all difficult matters. He wrote innumerable letters of counsel and consolation to those who were persecuted, imprisoned, and condemned to death for the Gospel's sake. As a preacher, he entered the pulpit every day in the week. On Sundays he preached twice; and the Public Library at Geneva preserves from twelve to fifteen hundred of his sermons. He was, too, professor of theology; and he delivered three lectures a week. He was President of the Consistory, and addressed remonstrances and pronounced sentences against delinquent members. He was also head of the pastors; and every Friday, in an assembly called the congregation, he pronounced before them a long discourse on the duties of the evangelical ministry. His door was constantly open to refugees from France, England, Poland, Germany and Italy, who flocked to Geneva; and he organized parishes for the Protestant exiles.

We can scarcely estimate the amount and variety of labors, cares, visits, meetings and consultations which such a multitude of duties devolved on this one man. And more astonished are we when told that he found time to compose eight or ten folio volumes on the most elaborate and complicated subjects. What power of mind—what indomitable perseverance! Calvin did all these things—did more than twenty common doctors—struggling all the time with feeble health and a frail body; he died at the age of fifty-five. He was a man for the times.—*God in History.*

WAITING FOR A REVIVAL.

"I sometimes wish," said a young lady to a friend of mine, "that there could be a revival in our church; it would be easy then to become a Christian."

The speaker, though of a singularly amiable and lovely character, was not a professor of religion, nor had she or her friends any reason to hope that she was a possessor of it.

Christ and his cause were less attractive in her eyes than the gay world which she so ardently loved, and which had repaid her for making her for a day its idol. Yet sometimes, amid his honeyed whispers and caresses, he who loved the young ruler had spoken to her in a soft, still voice, "Come to me, my child;" and when her heart had questioned, "What lack I yet?" the answer had sent her, "Look, sorrowful away; for she loved the world better than the Saviour. It was doubtless in such moments as this that the wish to which she referred had crossed her mind—a wish, I am inclined to believe, which is far more common than we think, both without and within the pale of the Church."

Is there not some one whose eye falls on this paper, whose conscience answers for him, "I am waiting for a revival to become a Christian?" Ah, why do you wait? Is not God speaking to you now? Do you not hear his call in every Sabbath ministration? In every prayer which is uttered in your hearing? In the whispers, daily and nightly, of his Spirit to your heart? Do they not all say, "Now?" What if the church is cold and dead, and communion after communion has passed away with no new faces gathering around the table? If God has called you—and you cannot doubt that he has, for the very wish you have just framed was nothing but your cowardly shrinking from that call—if he has called you, come. Beware of delay. Death and eternity may be near—temptation and evil are always near. The revival you are waiting for may come, and come speedily; the influence of the Holy Spirit may fall like the sunshine and rain from heaven, and only harden your heart. Multitudes may flock to look up to Him who is lifted up like the serpent in the wilderness, and you may turn away then and die of your own. O, linger no longer!

But there is another class of waiters for a revival, which is far more numerous, and to whom I wish more particularly to address myself. Professing Christians, do you wish for a revival? "Of course I do," you answer indignantly. Why do you desire it? Before you answer, and in order that you may answer truly, and not deceive yourself, review the circumstances under which you have most strongly wished it of late. Was it at the close of a long, listless Sabbath, when, ere you lay down to rest, you hastily reviewed the day; the morning prayer you scarcely heard; the services of the sanctuary, which you left unrefreshed; the chapters read with wandering eyes; the religious newspaper, with its attractive secular pages; the long talk of the business or pleasure of the week? What was it that pricked at your heart, and would not let you sleep in peace? Whose voice cried to you in the silent hours, "My child, awake!" and you answered, "Yea, Lord, when thy people revive again?" O! Christian reader, are you waiting for a revival? You know that your love for Christ and his service is waxing cold; you feel that your walk is not what it ought to be, and finding no happiness in this wretched state, you long and even pray for a revival which will, you feel confident, bring you into a better frame, and kindle afresh the smouldering spark of grace within you. For this you are content to wait. This may seem plausible and even pious; but let me beseech you to think seriously of it, and if you have any real love for Christ, though it be but as a grain of mustard-seed, you will surely be ashamed of so poor a plea.

You are, as you acknowledge to yourself, a wanderer from the Saviour. You have offended him by your coldness, negligence, and indifference, if not by open sin. He calls you to return and be forgiven, and you cannot till others do! You think if multitudes were flocking to the cross, if there were church services every day, if your minister were to rise in the pulpit, and, in a

voice choked by sobs, pour forth strains of persuasive eloquence, entreating you to return, then your cold heart would melt within you, and your languid energies be again all on fire to work for God. Perhaps they would. I do not undervalue the power of human sympathy; it is a mighty influence; and when God takes the direction it is a holy influence. I do not deny that a cold and languid church may chill and depress a warm Christian heart which has come among them. Even in such a case you should resist it to the last, and is it not just as likely that you are helping to keep it so? that you and such as you are shutting the doors against God's blessing, at the very moment that you are wishing it would come in?

Do not, then, wait a moment longer. Examine your own heart; repent and do your first works: come and ask forgiveness of the Father who has offended; bathe your soul afresh in the atoning blood so freely shed for you; and then in his strength go forth and long and pray and labor for a revival as much as you will. It must begin somewhere. Ah! why not in your heart?—*Presbyterian.*

DOCTRINES.

A belief in the Gospel is essentially a belief in the great practical, fundamental doctrines which it reaches. What is the Gospel? Objectively considered, it is certain great truths, or principles, or doctrines which Christ taught, relating to the character and government of God, the nature, duty, and destiny of man, the redemption of the world through a crucified Redeemer, and the way of life and salvation. These truths, as doctrines, constitute the Gospel. They make it to be what it is, and without these, it would not be the Gospel. It would not be the Gospel if its essential, fundamental truths were taken away; and though a system which does not contain these truths may be called the Gospel, yet it is no more like it, than the Constitution of the United States would be like itself, if all its essential principles were expunged from it. It would be divested of all its life-giving energy, and would necessarily be powerless upon the heart, and a system is no better for being called the Gospel, if its essential truths are rejected.

But there are many, as individuals, and even some whole denominations, who object to this ground, and say, that the Gospel does not consist of certain doctrines which Christ revealed. The Gospel, they say, consists of certain precepts and duties, but not of doctrines; or, if it consists of doctrines at all, no one can certify on what they are. Dr. Walker, in his tract, on "The Extension System," says, "no body denies that Christianity, considered as a system of religious instruction, has its essential and fundamental doctrines, which are necessary to make it what it is, as a dispensation of pardon and life. But the question arises, Who is to determine which these doctrines are?" He then goes on in a long argument to show that no one can tell what the essential doctrines of the Gospel are. This is, it is well known, the ground which Unitarians have generally taken on this subject. They hold that there are no doctrines taught in the Bible, of the truth of which we can be so certain, as to make a belief in them essential to Christian fellowship; or as justly to incorporate them into a creed, and say that we know that they are true, and that those who reject them are in error. We ought to be cautious, it is true, how we say that we know that we are right, and that others who differ from us are wrong, and not say it rashly. For we cannot say this in regard to the speculations of human theology, nor in regard to our own speculations. And yet, as it regards the fundamental doctrines taught in this Bible, there are limits within which we can say this, and must say it, or else say with the infidel, that we do not know anything in regard to religion whatever; that we do not know whether Atheism or Idolatry is false, or whether any part of Christianity is true. We must say, either that we know, or that we do not know, what Christianity is. If we know what it is, then we know what its essential doctrines are; and to say that we cannot know what these are, is to say that we cannot know what the Gospel is, for these are the Gospel. And if we do not know what the Gospel is, why do we undertake to preach it, or profess to believe it, or sustain its institutions, or condemn ourselves at all about it? There seems to be no good reason why we should interest ourselves at all about the religion of Christ in any way, if no one can know what it is; and we certainly cannot know what it is, if we cannot know what its great practical, fundamental truths are.

We cannot say that we certainly know the truth of the doctrines of human theology, or the truths of our own speculations. But in regard to those practical, fundamental truths which constitute the Gospel, which lie at the foundation of all our obligations to obey God, and are our main springs of action in the fulfillment of duty, these, we can know, so far as we can know any moral truth. We can be as certain of them as the strongest degree of moral evidence can make us certain of anything.

Hence, the objection that we cannot know these truths, we perceive, strikes at the very foundation of revelation. Because, if God has given a revelation to man, then something is revealed. The great truths are revealed which constitute the Gospel, and if these truths are revealed so that we can understand them if we try, and try aright, otherwise there is no revelation. The truths of the Gospel are not revealed, if no one can understand them and know what they are.—It is an absurdity to suppose that God has given a revelation to men, and that no one can know what it is. The very idea of a revelation is that something is revealed, so that men can know it. But God has provided a way whereby we may know all essential truth, and believe it to the saving of our souls.

"If ye continue in my word," the Saviour said, "then ye are my disciples, indeed, and ye shall know the truth, and the truth shall make you free." If any man will do his

will, he shall know of the doctrine, whether it be of God." From these teachings of the Saviour, we learn that a conformity of the mind and heart to the will of God, is one essential requisite in order to know the truth. We must come to the Saviour with a humble and penitent heart, and obey the truth, and experience its power in our own souls, if we would have the strongest degree of evidence of it, and be freed by it from the bondage of sin.—*Recorder.*

A RICH MASTER.

There was a minister, who for nearly fifty years had continued pastor of the same church. He was settled over it when the dew of his youth was upon him, and he had labored till his gray hairs began to thicken, and his physical strength to fail. Most of those who were members of the church at the commencement of his ministry had gone to their long home. Of the children, many had grown up, and had removed to other and distant parts of the land. A large number of firms had been sold to men who were indifferent to religion, or attached to other communications. This, together with failures and changes in business, had greatly reduced their pastor's salary. His prospects for a support, should he outlive his power of performing ministerial duty, were by no means flattering.

"What is to become of Mr. X—," said one of a number who was spending the evening in a social manner.

"Oh, he will be taken of," said another, "he serves a rich master."

"The Lord will see that he is never left to want," He has been a faithful and laborious minister," said another.

"What makes you think he will never be left to want?" said the first speaker.

"The Lord has promised to take care of such men."

"It became the Lord's people to see to it that the Lord's promises are kept. He has indeed promised that bread shall be furnished to his faithful servants, and his people must see that it is furnished."

The writer was greatly impressed by the remark just recorded. It has often influenced his conduct, and is now given to the public that it may influence the conduct of others. When God has promised that a thing shall be done, we are not to rest for the matter to his omnipotence, and dismiss all care in relation to it. If it is a matter to be effected through human agency, we are to inquire what duty the Divine promise imposes upon us. If we were converted to be laborers together with God, in the accomplishment of his purposes, then a knowledge of the promises of God is sufficient to impose obligations upon us. Has God promised that the Gospel shall be carried to the isles of the sea? Then as loving children, zealous for our Father's honor, as zealous laborers together with him, we shall do all that lies within our power to carry the Gospel to those isles.

Suppose your earthly parent has given his public promise to pay a certain man a certain sum. Suppose also, that relying on your affection and zeal for his honor, he has placed a portion of his property in your hands that you may promote his interests and his honor. Would you not stand ready to pay the sum promised? Would you not attend to the matter, and if provision was not made from some other quarter, would you not promptly pay it, that your father's pledge might be redeemed?

Is not this precisely the relation which the Christian sustains to his heavenly Father?—Is not every property-holder entrusted with his property that he may employ it to the honor of his Father? Is it not his duty to see that his Father's promises are kept?

What divine promises are outstanding in your neighborhood—promises towards the keeping of which it is your privilege and duty to do something? Consider, inquire, and act as becomes a redeemed sinner and a loving child.—*N. Y. Observer.*

ONE SECRET OF A HAPPY LIFE.

We were in company the other day with a gentleman, apparently fifty or sixty years of age, who used in substance the following language:

"Were I to live my life over again, I should make it a point to do a kindness to a fellow-being whenever I had the opportunity. I regret very much that my habit has been so different, and that I have induced feelings so unlike those which would lead to such a course of life."

"It has been too much my way to let others take care of themselves while I took care of myself. If some little trespass was committed on my rights or if I suffered some slight inconvenience from the thoughtlessness or selfishness of others I was greatly annoyed, and sometimes used harsh, reproachful language towards the offender."

"I am now satisfied that my own happiness was greatly impaired by this course, and that my conduct and example contributed to the irritation and unhappiness of others."

"It was but the other day," continued the gentleman, "that I was passing along the street, and a coachman was attempting to draw a light carriage into the coach-house. He tried once or twice without success, and just as I came up, the carriage succeeded the whole of the side walk, and prevented my passing. The fellow looked as though it ought not to be exactly so, and there was something like a faint apology in his smile. It was on my tongue to say, 'In with your carriage, man! and let it stand here blocking up the passage.' But a better influence prevailed; I went to the rear of the carriage and said,

"Now try again, my good fellow!" while with the end of my umbrella I gave a little push, and in the carriage went, and out came the pleasant "Thank ye sir; much obliged." I would not have taken a twenty-dollar bank note for the streak of sunshine that this one little act of kindness threw over the rest of my walk, as I say nothing of the lighting up of the coachman's countenance.

"And when I look back upon my intercourse with my fellow-men all the way along, I can confidently say that I never did a kindness to any human being without being happier for it. So that if I were governed by mere selfish motives, and wanted to live the happiest life I could, I would just simply obey the Bible precept, to do good unto all men as I had opportunity."

All this was said with an air of sincerity and deep conviction, which we cannot give to our report of it. And does the experience of the youngest of our readers confirm or contradict the statement? Is there a boy or girl among all of them who can say, "I did a kind act once to my brother or sister or playmate, and was afterwards sorer for it, I should have been happier if it had been an unkind one?" It is very likely that a kind act has been ill requited, perhaps misconstrued; but if it was performed with proper feelings, it is as certain to produce happiness as sunshine is to produce warmth.

We counsel our young friends then to seize every opportunity of contributing to the good of others. Sometimes a smile will do it. Often a kind word, a look of sympathy, or an acknowledgment of obligation. Sometimes a little help to a burdened shoulder or a heavy wheel will be in place. Sometimes a word or two of good counsel, a reasonable and gentle admonition, and at others a suggestion of advantage to be gained and a little interest to secure it, will be received with lasting gratitude. And thus every instance of kindness done, whether acknowledged or not, opens up a little well-spring of happiness in the deer's own breast, the flow of which may be made permanent by habit.

THE CONNECTION OF ERRORS.

Dr. Whately somewhere says, that "so intimate is the connection of different errors, that they will generally be found, if not directly to generate, yet mutually to foster and promote one another."

There is in this passage a truth that should be often pondered by those who are the responsible leaders of public opinion in matters of religion. When the defection from orthodox truth, which resulted in the dismemberment of so many of the Congregational churches of New England, commenced, the most stringent adherent to the old formulas of faith had no conception of the degree in which the heresy was to develop itself. Those who commenced the movement had not the remotest idea of the extent to which the methods which they adopted would lead them. The controversies concerning the half way covenant seemed to the contemporaries of Edward Hays but a trifling matter.

So to human eyes it was. The introduction of a few persons into the churches who had no previous acquaintance with the truth, but who professed a firm belief in the formularies of faith, did not seem likely to draw after it such a train of evils as were soon after unfolded.

But it was the beginning of the end. Soon, by the death of the spiritual members of the churches, and the increase of the number of those who were introduced, without any moral change which the broadest charity could call conversion, the largest majority were of those who had no saving experience of the great truths which they had accepted in the creeds; soon the ministry was largely recruited from this class, and they in turn reacted on the people over whom they were set. The preachers could not teach, nor would the people quietly hear truths which neither of them had wrought out in the agonies and joys of the new birth, and which had never become to them a life and power. When a practical sense of the plague of the heart ceased to be felt, the doctrine of depravity was no longer accepted. When the hearty belief in the deep and destructive depravity of man by nature had passed from the mind, there could be seen no sufficient reason for urging the necessity of regeneration by the Holy Ghost for the salvation of the soul; and the heavenly Agent in purifying the heart, was resolved into a barren abstraction, or made synonymous with the forces of nature.

When sin had thus been attenuated, there was found no sufficient cause for the great central fact of redemption by the blood of the Saviour shed upon the cross. It was at first looked upon as a grand spectacle exhibited to the world by way of example, having in it a certain Divine dignity and power. Soon it came to be considered a mere act of martyrdom, to which the blessed Saviour was subjected, by reason of his zeal as a reformer of the manners of men. With the attenuation of, of course, the divinity of Christ, the doctrine of faith, of retribution, and everything which renders Christianity distinct and peculiar. It ceased to be the religion established and revealed by God, and became a religion—which differed from other forms of worship in the degree of its purity only, and not in kind. From this state to that of a denial of all revelation, or what is the same thing, its confusion with all the manifestations of genius in poetry or art, invention or government, war or policy, the progress was natural and easy.

These various forms of error are united by bonds which, though not obvious to the superficial observer, are plainly evident to the reflecting mind. The gospel system stands or falls as a whole. One vital error received into the mind, logically involves an indefinite number of others. Men may hold a single error, while they nominally retain the body of Christian truth; but these mutually repugnant elements never dwell in the same mind, except by reason of ignorance, or want of mental activity. As hostile armies may approach each other in a fog without collision, so conflicting principles may for a time be held in the mind, but only as an accidental state of things. Light or logical movement will at once reveal their mutual opposition, and one or the other must yield.

The practical aim of these remarks is to impress our readers with the necessity of eternal vigilance in guarding the approaches of practical or doctrinal error. If we mistake not, there is a growing spirit of what

is falsely called liberalism or charity, in view of doctrinal errors. There is not unfrequently a disposition to overlook the necessity of thoroughly indoctrinating young converts, and guarding them against departures from the truth as it is in Jesus. There is no safeguard, in any system of organization, against heresy. Sad and sorrowful evidence have we had that our ministry and churches have no immunity from doctrinal dangers. Not a few have been found to apologize for or defend heresy, when it has appeared among us. The disposition occasionally manifested to exclude platforms or Articles of Faith, is an indication of the existence of a spirit indisposed to bear sound doctrine. The abandonment of creeds was one of the first movements towards Unitarianism in New England. When men turned to the clear and definite expression of gospel truth in the form of a confession of faith, there is always reason to fear a lurking dislike of the truth itself.—*Examiner.*

DIVINE EXISTENCE.

The atheist looks into the skies at night. Who is it that "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in?" He replies: "It is the law of gravitation, and other unknown laws." He gazes upon the stormy sea, "when the deep utters his voice, and lifts up his hands on high." Who is it that "ruleth the raging of the sea, when the waves thereof arise?" "It is the principles of hydrostatics, and of aerial pressure." Or, he turns his gaze inward, and looks upon the wonder of the soul. What is this which thinks, which loves so tenderly, and rules in this mystery of the will? "O, this! It is a very curious effect of atomical combination! this is the most ethereal of all the forms of matter!" And so on, through the whole realm of things visible or known, he finds only the operations of nature—only the hand of necessity.

It is the same, also, in the experience of life. When sickness comes, it comes not under the supervision of any wise and kind Providence, but merely according to certain natural and necessary laws; and is but the working of the original energies of matter.

When death enters his home, and the beautiful and gentle one, whom he dearly loved, lies pale and cold, he hears no Father's voice speaking to him, feels no Father's hand laid on him, in admonition or reproof; and of the consolation which the Spirit, the Comforter, gives, he knows nothing. It is the deed of fate. He gazes in bitterness on this work of the pitiless powers. In utter darkness of hopelessness, his spirit sits desolate and angry in her anguish, and he curses the senseless energies of irrational nature, that have destroyed such beauty and delight, and laid waste his hopes, and extinguished his darling's life. Brave nature! to crush beneath its dreadful heel so fair, so fragrant, and so tender a flower! Fool nature! to make, and straight unmake! to destroy goodness, and happiness, and the fountain of joy, and let violence and misery, ugliness and shame, live out!

So when death, at last, draws nigh his own soul, to extinguish it in eternal night, he yields himself up, with cold and hardy stoicism, to be dissolved back into the elemental power of which he was made at first—earth to earth, ashes to ashes, soul to ashes; all, dust to dust. Nature has done with him. She made him; she unmake him. Old Necessity, working by his law, put him together, at the first, and now grinds him to powder again. The engine rolls on forever, senseless, pitiless, sinless, without rest, without change, and hears no cry, and knows no compassion, and knows no thrill, and knows no compunction, and knows nothing; brute and inexorable, rolling on from everlasting to everlasting. This great, eternal, dumb force, this is the materialist's God!—*Bib. Sacra.*

THE POWER OF CONSCIENCE.

The outward world of sense is not the only world in and for which man most truly has his being. Nor is the light of the sun, and that which renders outward and material forms visible to the bodily eye, the only light in which our deeds reveal themselves. We only deceive ourselves when, in the belief that our sinful purposes and deeds are cloaked and concealed from the eye of sense and kept in the secret chambers of our own souls, we suppose that there is therefore no light thrown upon them, and they are shrouded in utter darkness. That inner world of consciousness has also its light, which, to the guilty soul, becomes sometimes more intense in its power of revealing what was before hidden from his sight, than the effulgence of a thousand suns. It can bring out from the obscurity of the past, from the hidden depths of long forgotten crime, and expose and compel him to see and remember, what he would give worlds to forget. How many in this conscious exposure of their guilt, by the power of inward truth, and under the withering and blighting influence of its soul-searching light, have felt their outward exposure to the world as nothing in comparison, and have freely confessed their crimes! And though we may for a longer or shorter period, avoid the reflection and so the distinct consciousness of the evil of our doings, yet, from the necessity of the case, it will at length find us out. So far as we thus deal falsely with ourselves and play the hypocrite with the world, we are, in the strong language of revelation, treasuring up wrath against the day of wrath. There have been many arts of memory devised; but there is, and can be, especially here, in regard to the cords of conscience, and as against the revealing power of its inward light, no art of forgetting. We must stand forth as we are, in our true character, with all our deeds and all our purposes emblazoned on imperishable tablets. And who is there so pure, and with a conscience so void of offence, as not sometimes to be painfully reminded of this inward power, and made to dread what it may yet have in reserve for him? When we blush at the appa-

rently casual remembrance of a long forgotten impropriety of conduct, even if we do not write in the awakened consciousness of past guilt, we have a proof that the whole articulated series of our past history may again come before us in all its guilt and shame. It bears testimony that for us there is no inward peace, so long as our souls are defiled with sin; and that however hidden from the view of the world, and from our own present consciousness, it may one day be proclaimed in our ears, and reveal itself in all its turpitude more clearly than by the light of the sun.—*Dr. Marsh.*

COUNT THEM.

Count what! Why count the mercies which have been quietly falling in your path through every period of your history. Down they come, every morning and every evening, as angel messengers from the Father of lights, to tell of your best Friend in Heaven. Have you lived these years, wasting mercies, treading beneath your feet, and consuming them every day, and never yet realized from whence they came? If you have, Heaven pity you.

You have murmured under affliction; but who has heard you rejoice over blessings!—Do you ask what are these mercies? Ask the sunbeam, the rain-drop, the star or the queen of night. What is life but a mercy? What is health, strength, friendship, social life, the gospel of Christ, divine worship?—Had they the power of speech, each would say, "I am a mercy." Perhaps you never regarded them as such. If not, you have been a dull student of nature or revelation.

What is the propriety of stopping to play with a thorn bush, when you may just as well pluck sweet flowers and eat pleasant fruits?

Yet we have seen enough of men to know that they have a morbid appetite for thorns. If they have lost a friend they will murmur at the loss, if God has given them a score of new ones. And somehow, every thing assumes a value when it is gone, which man would not acknowledge when he had it in his possession, unless indeed, some one wished to purchase it.

Happy is he who looks at the bright side of life, of providence, and of revelation—Who avoids thorns and thickets and sloughs, until his Christian growth is such that if he cannot improve them, he may pass among them without injury. Count mercies before you complain of afflictions.—*Relig. Teles.*

AN EAGER LISTENER.

Not many Sabbaths since, we were called to supply a desolate church. The congregation was small, so that it was not difficult to mark the countenance of each hearer. We noticed a stranger with his family present; the rest were nearly all known to us. On rising to preach the stranger straightened himself up in his seat and leaned forward in the position of earnest attention. I said to myself at once, that man does not intend to sleep in the house of God. He maintained the same position during the whole discourse, saving when, in two or three instances, he bent his head upon the side of the pew, and gave vent to his tears. Very near to him sat two of the elders of the church, and one of the prominent male members. All three of them were fast asleep during a considerable part of the sermon, and during the very parts which most deeply moved the stranger. As the eye of the preacher fell upon them, his heart sank within him, and he was ready to stop, and cry out, Awake, ye sleepers, and call upon God, that ye perish not! But the sight of that earnest, tearful countenance of the stranger, and those of his family, stimulated him to go forward—and he did so in the hope that it might be seen in eternity that at least that family had been benefited by that discourse.—Probably the good elders thought it was a dull sermon, and they lost nothing by sleeping.—Whether it was or not, one thing is certain: they might have made it much better. Scarcely anything hangs such a leaden weight upon the heart of a preacher, as to see any one, and especially a member of the church, asleep. And on the other hand, scarcely anything helps him along, and contributes to the earnest impressiveness of his delivery, like an attentive, earnest hearer, whose countenance expresses the sympathy of his heart with the truth.—*Central Christian Herald.*

WHY THE MACEDONIANS WERE LIBERAL.—Paul, in commending to the Corinthians the liberality of the Macedonian Christians, represents them as even exceeding their ability in ministering to the saints.—an instance so remarkable that we might naturally be curious to know by what motive they were impelled. In a few words we are informed, "They gave themselves to the Lord." This is an explanation altogether satisfactory. They heartily and sincerely surrendered themselves to the Lord, and hence they would not withhold their pecuniary assistance from his afflicted people. It will always be so.—The true and hearty Christians, who feel that they belong, in body and soul, to the Lord, cannot be niggardly; and hence, by this rule all may do well by trying themselves, whether their faith is not a mere fancy, instead of a fruitful principle.

LET GO ALL THE ANCHORS.—There are some very good people who will not sustain this or that benevolent enterprise of the church, because they regard it as less important than some other. They will not do anything for Foreign Missions, because they think our own country should first be evangelized. They will not sustain Church Extension, because they deem the education of the ministry a paramount duty. They withhold support from the superannuated servants of God, because they imagine it will do more good to scatter abroad tracts and books.

Such Christians would do well to imitate the skillful mariner, whose ship the fierce winds are dashing on a lee shore. He lets go all anchors. If the keel will not hold, the best bower may. If both these fail, the sheet anchor may arrest the drifting vessel. If no one of these alone will suffice, they all

gether may save his life. So it is with the benevolent enterprises of our Church. They are all needed. They brace and stay each other in the great work of arresting souls drifting to ruin, and anchoring them safe by the throne of God. Each may be instrumental in saving some who would be lost if it were wanting. Every church edifice erected tends to raise up missionaries and colporteurs and theological students. Every church freed from debt, is enabled to contribute more liberally for the support of all that is good.

The Zion's Advocate.

Portland, June 27, 1856.

Bro. HZEEKIAH DODGE,
Of this city, is our authorized Travelling Agent.

MAINE BAPTIST CONVENTION.

The Baptist Convention of the State of Maine held its Thirty-second annual meeting at Rockland, commencing on Tuesday, 17th inst., at 9 o'clock A. M. In the absence of the President, Rev. S. A. Kingsbury, who has left the State, the Vice President, Rev. C. G. Porter, took the chair. Prayer was offered by Rev. Dr. Shailer. The following officers resulted in the election of Rev. C. G. Porter, for President; Rev. Geo. Knox, Vice President; J. B. Foster, Secretary; Dea. H. B. Hart, Treasurer. The old Board of Trustees were re-elected.

The returns of the committee on Messengers, showed the names of only seventeen messengers from all the churches of the State. Among the visiting brethren from abroad, were Rev. J. W. Parker, D. D., Secretary of Northern Baptist Educational Society, Rev. J. G. Warren, Sec. Am. Bap. Missionary Union, Rev. A. Jones, Agent Am. Baptist Publication Society, Rev. E. A. Stevens, missionary from Burma, Rev. H. W. Read, from New Mexico, Rev. F. Pennington, Agt. A. B. Union, Rev. T. L. Breckenridge, of Indiana, Rev. L. S. Kallach, of Boston.

Partial reports of the Committee on the State of Religion were presented.

We give an abstract of such as were read. *Cumberland Association* contains now 16 churches—one, the 3d in Portland, having become extinct during the past year. Eleven of these churches have pastors, whose labors, with one exception, are confined to their respective churches; 3 are preaching part of the time and 2 are destitute of the ministry of the word. The Free St. church, Portland, has received 25 by baptism during the year. The church in Topsham has enjoyed a revival during the past winter, resulting in several conversions. The First Portland, Yarmouth, and Lewiston churches have received additions by baptism. The churches in East Brunswick and Bath are in a sad state, on account of divisions. One minister, Rev. A. J. Nelson, has removed to another Association. "On the whole, it is believed that the prospects of Zion are encouraging."

Oxford Association.—No of churches, 19. Two churches in this Association having been united, the number of our churches is one less than last year. The pastor of the church in Hebron has left the State. The churches in Hebron, Bridgton, Harrison and Canton are desirous of obtaining pastors. Very interesting revivals have been enjoyed by the churches in Somner, Turner and Harrison. The churches in Paris, Bridgton, and Buckfield have also been much encouraged by the conversion of souls. On the whole it has been a year of unusual blessing and prosperity.

Damariscotta Association embraces eighteen churches, of which, 5 are constantly supplied with preaching, though only 3 can be said to have the labors of pastors; 4 have stated preaching one-half of the time and 1 one-fourth of the time. The remainder have only occasional preaching. Since the last meeting of the Convention, Father Chisam has resigned the charge of the 2d church in Nobleboro', Rev. S. A. Kingsbury that of the church in Damariscotta, and Rev. W. Tilley of the 1st church, Jefferson. The 2d church Nobleboro', is supplied by Rev. E. Trask. This church has enjoyed a revival, and has received 35 by baptism. The 1st Waldoboro' 1st Nobleboro' and 1st Jefferson churches have also received additions by baptism during the year. The church in Alna has enjoyed some revival. A neat house of worship has been built in the south part of Waldoboro' and a new church formed, mostly of members from neighboring churches. This church is supplied with preaching one-half of the time by Bro. Cortnell, a licentiate.

Hancock Association.—Number of churches 27; Pastors, 11. Seven churches enjoy the undivided labors of a pastor; eight, one half of the time, and several of the remaining churches are occasionally supplied with preaching by Rev. G. S. Smith, missionary of the Association, and by resident ministers. Two pastors have been removed and four have been settled in the Association during the year. There have been revivals in the churches of Surry, Orland, Penobscot, Mariaville and Gouldsboro'. Number baptized, 38.

Piscataquis Association embraces twenty churches, four of which are supplied with constant preaching and pastoral labor; seven others are partially supplied, while the remaining nine are almost entirely destitute. An important vacancy has been made during the year by the removal of Rev. E. G. Trask. It is expected, however, that Bro. O. B. Walker, from Washington Association, will enter the field thus vacated. Several of the churches have been blessed with revivals, and 23 baptisms have been reported—3 in Parkman, 3 in Dexter, 7 in Cambridge and 10 in Milo. The church in Monson is at present enjoying a revival and several have been received for baptism. It is thought that about 40 persons have been converted.

York Association comprises 15 churches, though one of these (3d Sanford) having no house of worship will unite with the neighboring church in Alfred. Ten of the churches have pastors, the others are unsupplied. Two pastors have left the Association during the year and three new ones have entered. The general State of religion is quite as good as last year and, it is hoped, somewhat improved. An increased interest has been manifested in the cause of Sabbath schools. Two S. S. conventions have been held, which led to increased diligence in the work and also for the employment of a Sabbath school missionary for several weeks through whose labors several new schools were organized and other good effected. At the last meeting of the Association considerable increase in con-

tributions for benevolent objects was reported.

Waldo Association, comprises 22 churches. Four of these enjoy the undivided labors of a pastor; four have pastoral labors part of the time; the remainder are unsupplied, or have only occasional preaching. Three pastors have been settled during the year and one has removed. Much of the field is missionary ground. Two of the churches are aided by the Missionary Society. Some of the churches have experienced refreshings during the year. Baptisms are reported in Belfast and Liberty. The church in Liberty have taken measures, with encouraging success, towards the construction of a house of worship. A similar work is in contemplation by the churches of South China and Monville.

Rev. J. R. Munsell, of the Congregational General Conference, and Rev. W. H. Littlefield, of the Penobscot Free Will Baptist Yearly Meeting, addressed the Convention, extending the fraternal salutations of the bodies represented by them, and giving some account of their condition and progress.

After the announcement of the committees the Convention adjourned to 3 o'clock P. M. In the afternoon, a meeting of the Education was called. The report of the Secretary showed that the Society had received during the year only \$220 of the \$300 pledged at the Convention last year, while the N. B. Education Society had appropriated a much larger sum than that pledged, for the support of young men from the Maine churches.

At 3 o'clock a meeting of the Convention was called. The annual sermon was preached by Rev. W. H. Shailer, D. D., from Gal. 5: 11. "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased." In his introduction the speaker alluded to the comprehensive meaning which the apostle here and elsewhere attached to the word "cross," and briefly described the circumstances which gave occasion for the words of the text. The subject of the discourse was announced to be—"The Offence of the Cross." In the development of the subject, attention was called to three points: (1) What is to be understood by the offence of the cross? (2) The care with which the apostle guarded "the offence of the cross"; (3) The reason why he thus guarded it. Under this head, the preacher alluded to the leading doctrines which constituted the offence of the cross and the manner in which Paul presented them, and showed that the moral power—the very essence of the gospel lay in these doctrines. This was the reason that the apostle so carefully guarded and so faithfully presented them. The application of the subject was natural and easy. Many present were ministers of the gospel, laboring as Paul did, to save men. They might learn of him a lesson in respect to the kind of preaching to be employed in carrying on their work.

This is a brief outline of a discourse which was listened to with deep interest and which evidently made a happy impression upon the audience. Its sentiments met with a cordial response from the brethren present, and the next day a vote was passed requesting a copy for publication. Rev. F. Remington addressed the Convention on behalf of the Am. Bible Union. On motion of Rev. Dr. Wilson, a committee was appointed "to consider and report whether any, and if any, what action should be taken by the Convention in reference to a volume entitled 'Sin and Redemption' recently published by one of its members." Rev. Messrs. A. Wilson, D. D., H. V. Dexter, Isaac Sawyer, Wm. Tilley, J. M. Follett, L. B. Allen, N. Butler and N. M. Wood constituted this Committee. The committee subsequently reported the following resolution, which, after considerable discussion was adopted:

Resolved, That the main doctrines of the work entitled "Sin and Redemption," recently published by a member of this body, are, in the views of this Convention, essentially unscriptural and fatally erroneous. In the discussion on the reports of the committee there was but one opinion expressed as to the doctrines of the work referred to, particularly those relating to the subjects indicated in the title. Much solicitude was manifested lest the Convention should seem disposed to assume any ecclesiastical authority over its members, or to interfere in any degree with individual rights in respect to freedom of opinion and of utterance. These were expressly disclaimed. But since the volume had been heralded to the world as the production of a Baptist pastor, it was deemed proper and necessary that the community should know that the doctrines of the book were not only not endorsed, but distinctly disavowed by the Baptist ministry of the State. The resolve which was passed seems to us defective in that it does not express the motives which led to its passage as indicated in the remarks made by its brother.

Rev. Thomas Henson, pastor of the Independent (colored) Baptist church, Boston, briefly addressed the Convention, stating the pecuniary embarrassments resting upon that church, and requesting aid. In response to this appeal a contribution was taken up.

The committee on Obituaries reported through Rev. Dr. Shailer. The ravages of death during the past year had been less than in some previous years. The committee had learned of but two of our ministry who had been called away—Rev. A. Abbot, of Oxford Association, who died in the maturity of his manhood, after many years of faithful service in the ministry, and Rev. A. W. Mayhew, a young brother, formerly of Lincoln Association, who removed to the west a few months since in the hope of regaining health, but only to find a grave in his new home.

Rev. S. L. Caldwell addressed the Convention on behalf of Waterville College. The Speaker called attention to the present necessities of the institution, the imperative need of enlarged pecuniary means in order that it may meet the demands of the times and even maintain its existence, and urged its past usefulness and its importance to the future prosperity of our churches, in behalf a response to the call for an increased endowment. Mr. C. presented the following resolutions which, after addresses by several brethren, were adopted:

Resolved, That the College at Waterville, planted by Baptists, and largely sustained by them, and in turn contributing to their prosperity, is entitled to their confidence, prayers and help; and that this Convention considers itself called to urge in a special way its present necessities as demanding of our ministers and churches a new interest and a vigorous effort.

Resolved, That in view of the great exigencies of the College, and the vital importance, not only to our churches, but to the cause of general Education, of advancing it to a higher grade and a wider range of usefulness, this Convention is ready to respond most sincerely and earnestly to the call of the Trustees of the College, and would encourage and second their effort for increased funds.

Resolved, That we count the sum of \$60,000 as none too large to properly furnish and equip the College for its work, and would especially commend to our brethren throughout the State the proposed addition of facilities for theological study as worthy of their attention, and an added reason for immediately securing this enlarged fund.

In accordance with a suggestion of the Trustees of the College, a committee, consisting of Rev. H. V. Dexter, N. Butler and C. G. Porter, was appointed to act in connection with a committee of the Trustees, for establishing an annual course of Theological Lectures.

Wednesday afternoon was devoted in part to addresses on the subject of Sabbath schools. The galleries were occupied by children belonging to the Sabbath schools in the place and who seemed much interested in the exercises. Appropriate, eloquent and instructive addresses were made by Rev. I. S. Kallach, Rev. H. B. Gower, Dea. J. C. White, Rev. A. K. P. Small and M. Giddings, Esq.

An hour was then devoted to addresses on the subject of Foreign Missions. Rev. E. A. Stevens, returned missionary from Burma, took the stand. He described an eastern pagoda—a structure of brick and mortar, with its umbrella-shaped top encircled with little bells which continually tinkle in the wind. These pagodas the Burmans worship, and justify the homage paid to the structures on the ground that they cover the relics of some god. The pagodas contain many images of Gaudama made of brick and mortar, which are also worshipped. The Burmans, some of them at least, appear to think that these images are endowed with life and reason. A man returning from fishing, laid down his fish at the foot of one of these idols while he went into a grove a little way off. During his absence a hawk carried away one of his fish. In his rage he reproached and beat the idol because it had not watched better.

Some people say, "Why send the gospel to the heathen? They are sincere in their worship and do as well as they know. If you give them the gospel, you increase their guilt and their responsibility without bettering the condition of more than a very few." This is a false idea. The Burmans have knowledge enough to condemn them. They are condemned by their own religion. Their god, Gaudama, was a man who by the most strenuous exertions overcame evil and attained perfection, passing through a hundred millions of changes. Their god is a perfect being and one possessing all knowledge. They have some correct ideas and can preach the law to one another as sharply as any body. Their moral code embraces five commands—"Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not drink intoxicating liquors." They declare that whoever violates any of these commands is guilty. Yet they continually violate them all. They know when they do wrong and that they are deserving of punishment. Now we give them the gospel which shows a way of escape from the transgressor. Their doctrine provides for no pardon. Every sin must be punished, as surely, to use their own illustration, as the track follows the wheel. In their system the law is above God, for one becomes a god by keeping the law. We teach them an ever-living and eternally perfect God, who has sent his Son that a way of salvation might be provided for the penitent transgressor. You may imagine, said the speaker, how great is their joy when once they have received the doctrine which we teach them. He had often knelt with the converted Burmans as they poured out their thanks to God for the way of salvation, and their expressions of gratitude to the christian friends in America who had sent to them the gospel.

Our labors among them are producing fruits, and these increase in a sort of geometrical ratio. Dr. Judson toiled six or seven years before he saw a convert. Now, within three years from the opening of Burma, there were converted and baptized in Rangoon 100 Burmans; in Prome, 100; in Shwaygyon, 900 Karens; in Toungoo not less than 2000. Among the converts is Sau Quane, of the most godly, devoted and successful ministers of the gospel on the globe. These Burmans, the speaker said in conclusion, are dying in sin, with a sufficient knowledge of their duty to ensure their condemnation, yet without a knowledge of the way of salvation. It is our duty to give them that knowledge.

Rev. J. G. Warren, Home Secretary of the Missionary Union, said the people of Maine were a staid people. Whatever dissensions might exist elsewhere, they kept on the even tenor of their way. The Board calculated on about so much money yearly from Maine, and it came. They have given more than money: they have given to the cause of missions their sympathies and their prayers. Better than this—they have given a man, Boardman—a name ever to be mentioned with reverence, and that will ever kindle a zeal for missions in the Christian heart. They have given also a full grown living man, to serve as Treasurer of the Missionary Union. The speaker referred to the growth of the missionary spirit among our churches. Men were raised up for special purposes. Some of the Baptists in earlier times did not give the cause their support. Their mission was of a different kind, yet they were preparing the way by raising up a class of spiritual christians who, when their eyes and hearts should be opened to the condition of the heathens and their claims on those who had been blessed with the gospel, should be prepared to heed the call. The work of the first advocates of missions was to convince the people of their duty to send the gospel to the heathens. This obligation is now recognized. What we now need is an enlarged enterprise and liberality in the work. It is a law of the universe that, that which has life shall impart life, unless it do so, it dies. So with churches. God will not keep them alive unless they impart to others of the life they have. The speaker took an encouraging view of the differences of opinion existing among us to respect the missionary policy. By these differences a great problem is being wrought out: they are designed to make us a more mighty and efficient people. We need in-

crease in our efforts. The field is widening and new doors are opening to us. Our missionaries are dying, Ingalls has just gone, and Mr. Vinton's testimony concerning him is, that for the last two years, he has done two men's work every day. Not a helper was sent out last year. There was not the means to send them. Some of the best young men of the churches have offered themselves, but the Board have been obliged to say—"No, we can't send you." It is not the want of good men to send abroad, but the means to support them; that now limits our efforts.

Rev. H. W. Read, who has labored for several years in New Mexico, gave an interesting sketch of the population of that country, especially with reference to their religious destitution. He spoke of a field as not only very needy, but promising also. Many calls had been sent to the States for teachers and preachers of the gospel, but without effect. The religion of the nation is a kind of Romanized heathenism. As pagans they worshipped Montezuma, whose dwelling, they say, is in the sun; as Catholics they pay similar homage to the Pope, also. The Navajo Indians he described as the "Karens of America." They are a religiously disposed and docile race. Mr. Read pleaded earnestly for a man to go as a missionary to New Mexico. That people are now our countrymen. The same existences the inhabitants of other Territories, they now give shape to their government, and soon they will be one of the States of the Union. We must educate them for the high position. A committee previously appointed to present resolutions on the subject of Slavery—especially its present disastrous influence on our religious and civil condition and affairs—reported through Rev. S. L. Caldwell, the following, which were unanimously adopted:

Resolved, That we, Baptist Christians in Maine, assembled in Convention, take occasion again to pronounce our unqualified judgment upon American slavery, as evil in its character and in its fruits, contrary to christian righteousness and human welfare, a heinous and a shame to our christianity and our civilization.

Resolved, That in its enlarging and imperious aggressions, not upon the race only which it enslaves, but upon the Territory, the Constitution, the Liberties of the Republic, its distinguishing influence in all our public affairs, civil and religious, we see new and clearer developments of its evil nature, growing worse continually, as well as new and stronger reasons for all righteous and effectual resistance to it.

Resolved, That while we pity the slave, and in the name of Christ and humanity maintain his right to be free, we must also keep our own freedom inviolate, at all hazards; and, regarding the attack lately made upon an American Senator as no more than a personal outrage upon him, and a violation of the rights of a citizen, we declare, as men claiming it for all mankind, sorrowfully and yet sternly resent and condemn this act.

Resolved, That in the struggle now going on upon our Western Frontier, so far as the issue is between Slavery and Freedom, we have no question where our sympathies should be; and while we deprecate the armed violence, we feel it to be our duty to encourage and help those who seek to exclude Human Bondage from that land once and forever consecrated to Freedom.

Resolved, That we believe the Pulpit is required to give greater prominence to this great wrong, so far as it has relations to Christ's Church and to the Christian Kingdom; but we more especially and earnestly would call upon our christian brethren and join with them in looking to the righteous Lord on high, who is the strength and confidence of His people, praying that he would bring out of these dark and troubled events, not only Peace, but the Deliverance of the Bondman, the establishment of Justice, the progress of His Kingdom, and the Glory of His Name.

The following resolution, offered by Rev. E. Nugent, was adopted:

Resolved, That our interest in the subject of Temperance among the people of the State, is unabated; and that we regard a Prohibitory Law as one great measure for the suppression of Intemperance, and are ready to unite in all wise and efficient endeavors to secure the establishment of such a law in the commonwealth.

Rev. S. Boothby, Agent of the Am. and Foreign Bible Society, offered the following resolution, which was adopted:

Resolved, That we highly approve of the work of the American and Foreign Bible Society, especially the system of Bible Reading Colportage, as one eminently adapted to meet the wants of a very large portion of our population, and of the world.

The following resolution, offered by Rev. A. Jones, Agent of the Am. Bap. Publication Society, was adopted:

Resolved, That the American Baptist Publication Society be and it is hereby recommended, and efficiently with all good institutions, and is worthy of encouragement and aid from the churches of our denomination.

The thanks of the Convention were tendered, by vote, to the members of the church in Rockland and to other citizens, for their kind hospitality.

Rev. J. Jennings addressed the Convention in behalf of the Am. Tract Society.

Rev. I. S. Kallach, of Boston, preached a discourse, from Acts 20: 35, in which he presented the history, nature, design and present condition of the Tremont Temple enterprise, and its claims upon the Baptists of New England.

A committee, consisting of Rev. Messrs. W. H. Shailer, A. Wilson, L. B. Allen and S. L. Caldwell, was appointed on the part of the Convention, to confer with a committee of the Missionary Society respecting a proposition to unite the two bodies.

On Thursday afternoon, the regular business of the Convention having been completed, the resolutions on Slavery were taken up; by a reconsideration of the vote by which they were adopted, to give opportunity for a free discussion. Rev. Messrs. Wilson and Drinkwater were invited to sit upon the platform, and the resolutions were taken up singly and re-passed without a dissenting voice. Addresses were made by several brethren, earnestly and eloquently protesting against the aggressions of Slavery, defending the right of free speech, and declaring the duty of the pulpit to make its voice heard against the evil of Slavery and its influence felt in every legitimate line of opposition to this great wrong.

After prayer by Rev. A. Drinkwater, the Convention adjourned to meet next year with the Free Street church in Portland.

ME. BAPTIST MISSIONARY SOCIETY.

The sessions of this body were held on Wednesday and Thursday. The reports of the Treasurer and Secretary showed that the

receipts of the Society had been considerably less than on some previous years, and its operations had been limited in the same proportion. The reports from the churches and stations aided were very much of the same character as in former years, showing progress, if not so great as could be desired, yet encouraging. The statistics of the reports we design to give more fully when the documents come into our hands.

The officers elected for the ensuing year are, Rev. W. H. Shailer, D. D., President; Hon. Josiah Pierce, Vice President; Rev. L. B. Allen, Secretary; Dr. W. C. Robinson, Treasurer, and a Board of Trustees, consisting of J. Keely, N. M. Wood, H. G. Nott, G. W. Bosworth, H. B. Hart, J. C. White, C. Hill, P. A. Briggs, L. G. Philbrook, J. Rounds, M. Giddings, W. R. Prescott, A. Felch.

No important changes in the policy of the Society were recommended.

The brother appointed to preach before the Society and his alternate, being both absent, Rev. T. L. Breckenridge, of Lafayette, Ind., by invitation preached the missionary discourse, from Matt. 7: 7, 8—"Ask and ye shall receive," &c. The speaker presented in an earnest and forcible manner the encouragements to enterprise in every department of missionary effort, afforded by the divine promise of aid to those who seek it. The discourse contained many important suggestions and some startling ones, with passages of thrilling eloquence. It was delivered in a style of impassioned oratory such as is not often seen in our New England pulpits. Although not easy to be reported, the discourse was listened to with interest and delight.

REV. ASA CUMMINGS D. D.

We condense from a biographical sketch in the Christian Mirror, a few facts in the life of the widely known and honored citizen whose decease was briefly mentioned in our columns last week.

He was born in North Andover, Mass., Sept. 29, 1790. In 1798 his father removed to Albany in this State. Dr. C. was trained up amid the toils and privations incident to a new settlement. He made a public profession of religion in 1808, and about the same time his mind was directed to obtaining an education. By the diligent employment of hours taken from repose, while engaged in labor during the day, he made considerable proficiency in some of the branches of an English education, and subsequently, in 1811, he entered Phillips Academy at Andover. In 1813 he was admitted to Harvard University, from which he graduated in 1817. Among his classmates were Rev. Dr. Tyng, of New York, and Hon. Caleb Cushing. In the winter after leaving college he entered the Andover Theological Seminary, but was obliged to leave before completing the three years course, on account of ill health. In 1819—20 he served as Tutor in Bowdoin College. His health improving, he accepted a call from the Congregational church in North Yarmouth, and was ordained as its pastor in February, 1821. In a few years he was compelled by failing health to give up preaching, and in August, 1826, he became the editor of the Christian Mirror, which position he held until Aug. 1855, when he resigned the paper into the hands of the present proprietor. His editorial labors were thus extended over a period of twenty-nine years.

On retiring from active labors, having been providentially supplied with abundant means, he had before him a pleasing prospect for the remainder of his allotted years. But they were few. In March last he sailed in the steamer for Panama to visit his children residing there. Finding his health improving, he was induced to prolong his stay beyond his first intention, and his return was still further delayed by the difficulty during April and May of procuring a passage with such accommodations as he required. He stayed too long. In the latter part of May he was attacked with dysentery, which, although it yielded readily to medical treatment, left him much debilitated. About the first of June he started in company with his daughter and her husband (Rev. Mr. Rowell) to return home. While at Aspinwall, he experienced a violent chill, which prostrated his remaining strength, and from that time his recovery became almost hopeless. The possibility that the sea air might revive him afforded the only ray of hope, and he was accordingly conveyed on board the steamer about sailing for New York. But he rapidly sank, and on the second night after—the night of the 5th of June—about midnight he fell quietly asleep in death. The next day his body was committed to the deep, after a short funeral service by a clergyman on board.

During the last few days of his life his mind was so much debilitated that he was unable to communicate with his friends respecting his feeling in the prospect of death.— Says Mr. Rowell: "If he was conscious of his approach to heaven, he did not speak of it, and being well assured of his union with Christ Jesus, we had no sufficient reason for harassing him by an effort so doubtful of success, to elicit expressions of peace or triumph. His lamp was always trimmed and burning, and though the cry of the bridegroom came at midnight, he was quite ready—he went forth to meet him."

On Thursday last, funeral services in honor of the deceased were held in the High St. church, in which several ministers participated, and a discourse was preached by the pastor, Rev. Dr. Chickering, from Gen. 5: 24.

HOME MISSIONS.—The H. M. Record for July makes the gratifying announcement that the affairs of the society now wear a brighter aspect than at the close of the last financial year. It says, "We have a clear sky; we have weathered the rocks; we have better times. Our Treasurer makes more encouraging reports; the Treasury once more presents his well-filled package of applications for aid from important places and the Board again look cheerful in giving their favorable responses."

Four churches—one in Ohio one in Iowa and two in Wisconsin, which have been aided by the Society, have concluded to ask no more missionary aid.

Rev. L. Roussy, reports that the good work is progressing at St. Philomena, Canada, notwithstanding the severe opposition of the Romish priest and his party.

"Several families, in whole or in part, are advancing in the knowledge of the truth. In the parish of La Pigeonniere, some protestant families have opened a school entirely under their charge; they pay over \$0 dollars to the school teacher, besides his board. In

St. Maria a young Roman Catholic lady has left her church for the Gospel, and has been lately married to a protestant young man."

Rev. P. M. Widdell, of Canton, Ohio, writes that the church there has increased since June 1, 1855, from 50 to 150 members. He has baptized 95. The church requires no more missionary aid.

Rev. J. M. Whitehead, of Westville, Ind., writes that the Lord has signally blessed his labors in the churches where he has been preaching. To one of these 10 were added by baptism, to another 19, to another 25, of whom 17 were young men, two of whom have become preachers of the word.

Very encouraging reports are received from the missionary churches in Waupaca, Gibberville and Lancaster, Wis., Bonaparte, Iowa, and Cornwallis, Oregon.

THE MEETING OF THE CONVENTION.—We give a somewhat protracted report of the proceedings at Rockland last week, and had designed to speak in another place of a few matters of interest. Want of time, however, compels us to omit this.

Yet we would say that the session was an exceedingly pleasant one. The number present was quite large, the discussions were spirited, yet kindly in tone, and a general harmony of feeling characterized the deliberations. The remark of one of the pastors to us at the closing meeting, expressed we think, the sentiment of all present. He said, "I think you may safely report this as one of the most interesting sessions the Convention has ever held."

The generous and fraternal hospitality of the friends in Rockland contributed not a little to the pleasure of the occasion. Four brethren, we know, have reason to remember with gratitude the kind entertainment which they received at the house of brother F. Harrington. Doubtless others were placed under equal obligations.

DEATH IN CHURCH.—On the afternoon of Sunday last, the congregation worshipping in the First Baptist church were startled by the sudden appearance of death among them. DEAR BENJAMIN ISLEY, of Limerick, who had come up to the house of God, apparently in his usual health, soon after taking his seat was observed to be falling; in a few moments he breathed his last, without a struggle.

Dea. Isley was formerly a citizen of Portland, and for many years was a deacon in the 1st Baptist church. He was a godly man, and an active, devoted christian. Few men possessed to the same degree the respect and confidence of the entire community. His age was 86.

As we anticipate a somewhat extended notice of his life and character for our next paper, from one who has long long and intimately known him, we forbear further remarks at this time.

RELIGIOUS INTELLIGENCE.

We learn that Rev. WM. TILLEY has resigned the pastoral charge of the 1st church in Jefferson and accepted that of the church at West Waterville, to which place he removes the present week. His correspondents are desired to observe the change.

A correspondent of the Era states that the Chronicle's announcement of Rev. Dr. Magoun's resignation was premature. Dr. M. is not having resigned.

A new Baptist church was organized at Chatfield, Minnesota, May 21st.

A Baptist church was recognized at Fulton city, Ill., April 30th.

Mr. W. W. AMES was ordained as pastor of the Baptist church in Greenfield, Mass., June 10th.

METHODIST MINISTER BAPTIZED.—Rev. J. A. Bailey writes the Secretary, that Bro. George Pay, a minister, and for several years a preacher in the Methodist church, having changed his views on the subject of baptism and ecclesiastical order, was baptized and received into the Baptist church in Waterbury, Ct., on the 8th inst. He was also licensed by the church as a preacher. The writer says: "Bro. Pay seems sound in doctrine, pious at heart, is a very acceptable preacher, and worthy of the confidence and fellowship of the ministry and the churches."

REVIVALS AND BAPTISMS.—We learn that a delightful work of grace has been for some time in progress in Monson. Some 40 persons are reckoned among the hopeful converts. It was expected that 10 or 12 would be baptized last Sabbath.

The Watchman learns that the church in South Londonderry, Vt., has been blessed by the outpouring of the Spirit. Five converts were baptized on the 8th inst., and others are expected to go forward soon.

The Secretary learns that 45 persons have been received by baptism into the Baptist church in Waterbury, Ct., a few months past. Nearly 100 persons were received by profession into four of the churches in Rochester, N. Y., on a recent Sabbath.

The Baptist church in Mt. Vernon, Ohio, has recently received 40 persons to its membership.

The Examiner learns that the Baptist church in Russell, N. Y., which has been until within a few months in a languishing state, has of late been greatly revived, and has received by baptism 30 persons. The church in Bost is also being favored with a revival, and has received 15 by baptism.

The church in Independence, Ill., has lately received 23 persons by baptism.

VIRGINIA BAPTISTS.—The Baptist General Association of Virginia, held its anniversary on the 29th ult. The receipts of last year for domestic missions were 7,342. The report of labor performed is as follows:—

"There have been 50 missionaries under appointment. They have regularly supplied 167 stations. They have preached 5,349 sermons, baptized 1,017 converts, distributed 273 copies of the Scriptures, and 1,416 religious volumes. Twelve new churches, and 27 Sabbath schools have been organized by them, 7 houses of worship erected, and 8 others are in process of erection."

NEBRASKA.—The First Congregational Church of Quincy, Ill., has dismissed ten of its members, with the design of organizing a Congregational Church in Fontanelle, a new and flourishing settlement in Nebraska. This will be the first Congregational Church in that territory.

CLOSE COMMUNION.—At the late meeting of the Synod of the Reformed Presbyterian, a proposition to allow members to commune occasionally with other denominations, was voted down.

CHURCH LOTTERY.—A Baptist church in Marion, Va., proposes to raise the means for building a meeting-house by a lottery or "Gift Enterprise." The church has passed and published a set of resolutions in which it is attempted, by the most contemptible sophistry, to justify the unchristian, not to say sacrilegious act.

CONGREGATIONALIST CHURCHES. The Congregational Year Book for 1856 gives the following statistics of that denomination:—2,573 churches; 1,935 ministers, of whom 478 are without charge; 212,734 members, of whom 6,264 were added by profession during the year. The churches are, in Maine, 235; New Hampshire, 191; Vermont, 195; Massachusetts, 469; Rhode Island, 22; Connecticut, 279; New York, 403; New Jersey, Pennsylvania, and District of Columbia, 18; Ohio, 231; Indiana, 21; Delaware, 135; Michigan, 106; Wisconsin, 143; Iowa, 73; Minnesota, 108; California, Kansas and Nebraska, 32.

change streets were thought to be in imminent danger, but by a favorable change of the wind and the exertions of the firemen, they were saved.

The amount of loss is variously estimated, some placing it at less than \$200,000. This, we should think an exaggerated estimate. The contents of the buildings destroyed were mostly saved.

BODY FOUND.—On Sunday, 15th inst., the body of a young woman was found floating in the water, near the railroad bridge above the depot of the P. & R. R., which on examination was found to be that of Mary Ann McEntire, of St. John, N. B., who had suddenly disappeared about six weeks previous. It appears that after the death of a young man to whom she was betrothed, she became very much depressed in spirits, and doubtless sought relief in death. Verdict of the coroner—suicide by drowning.

FATAL ACCIDENT.—On Monday last, Mr. Charles Moody, a brakeman on the Grand Trunk Road, was badly injured by being caught between two cars which he was shuffling, and died on the following night.

REPUBLICAN NOMINATIONS.—The Convention held at Philadelphia last week nominated, as the candidates of the Republican party—for President, John C. Fremont, of California; for Vice President, Wm. L. Dayton, of New Jersey.

MR. SUMNER.—At last accounts, Mr. Sumner's recovery was proceeding very slowly. He had been taken to the country residence of Francis P. Blair, Esq., in Maryland, seven miles from Washington where he was receiving every attention that kindness could suggest.

A dispatch from Washington states that the Grand Jury will the present week make inquisition into the killing of Thomas Keating by Mr. Herbert of California and also into the assault of Mr. Sumner by Mr. Brooks.

THE SUMNER ASSAULT.—In the House of Representatives, on Friday, Mr. Campbell of Ohio gave notice that as next week had been set apart for the consideration of territorial business, and as the report of the Sumner assault is not yet printed, he should not, until Monday, June 30, move to take up the latter for consideration.

CUL BENTON, it appears, will not sustain his son-in-law. Fremont. He made a speech recently in Missouri, in which he declared himself favorable to peace and hence to the nomination of Mr. Buchanan. Mr. Pierce, he said, he looked upon as a ruined man from the moment that he took into his cabinet, Caleb Cushing and Jefferson Davis.

EMIGRANTS FOR KANSAS.—The Worcester Spy of the 17th, says: "A company of fifty stalwart, noble looking emigrants, left this city for Kansas, last evening, by the steamboat train, via Norwich. The left amid the cheers and huzzas of the multitude assembled to take leave of them. They go out as actual settlers, to seek for themselves homes in that garden of the West."

The Bangor Courier of last week says: "Fifteen or twenty stout and staunch free-soil men will be on their way this week from this city and vicinity, for Kansas. A portion of them left in the boat on Monday."

MR. FILLMORE returned home in the Atlantic which arrived on Saturday evening. He was greeted with an enthusiastic reception.

JOHN VAN BUREN.—It is said that John Van Buren is about to be the only daughter of the late John C. Calhoun, and so become the master of a large slave population. A few years since, "Prince John" was reported to have expressed an earnest desire to "own a nigger," in order that his political soundness and patriotism might be fully established. If the above report is correct, he is likely to be soon fully installed as a perfected Freeman.

AUSTRIA AND THE JESUITS.—The Emperor of Austria has contributed 30,000 florins out of his own pocket towards the erection of a house for the Jesuits at Vienna, whence they were expelled, near a century since, by Maria Theresa.

CURIOUS, IF TRUE.—It is said that a Synod of the Rabbins of France and Algeria is about to be held in Paris shortly, with the object of examining the propriety of transferring the observance of the Jewish Sabbath from Saturday to Sunday.

QUAKERS IN THE U. S.—The official statistics of the Friends or Quakers in the United States show that they have 715 meetings-houses, with an aggregate membership of 233,023.

KANSAS.—The reports from the territory are very conflicting. A despatch of the 17th states on the authority of a gentleman connected with the government service, that bands of murdering marauders were roving over the country, killing the unresisting and stealing or destroying all property found unprotected. It was also stated that the free-state men were rallied in small bands for defence, with little hope of success in opposition to the U. S. territorial authorities, and the whole power of the state of Missouri.

The ruffians feared no opposition from the Governor or from the U. S. troops, and if the latter interfered would drive him and his force out of the territory.

The later reports from St. Louis, mostly of pro-slavery origin, reports matters as growing more quiet. Some of these we give.

Se. Louis, June 20.—Later dates show that the State affairs of Kansas are assuming a milder aspect. Rumors of violence almost ceased to be heard. Armed men disbanded, or skulking in remote parts of the Territory.

A letter in the Democrat, dated Lawrence 13th, has a report that 6000 armed Missourians were preparing to invade Kansas, but later dates do not confirm this.

Chicago June 18th.—Mrs. Brown, wife of the editor of the Herald of Freedom, has just arrived here. She left Lawrence, June 12, on which day a band of 250 Missourians were encamped three miles from Lawrence. She went to St. Louis on route for Lawrence with strong body of troops, including a company of artillery.

Seventy-five men, constituting the first company of the Chicago Emigrants Aid Society, left yesterday for Kansas.

The pro-slavery committee at Leavenworth had renewed their notice to the Free State men to quit the territory.

Col. Sumner had warned the Missourians to desist and commit no overt acts.

June 19th.—A private letter received here from St. Louis states that the recent reports of quiet in Kansas, sent from that city are a part of a plan to induce the Government to remove the troops from the Territory.

St. Louis, June 23.—A letter in the Republican, dated Westport, 17th, says Col. Sumner has put the principal roads leading into Kansas in blockade. He has also driven out of the territory Buford, Jones, Shelby, and other leading Missourians. (This is improbable.)

Another letter, dated Kansas City, 16th, says Sumner intends to arrest every man under indictment in Kansas, and declares that neither Lane nor any other armed persons shall enter the territory, excepting over his dead body.

An attempt was made on the night of the 13th to assassinate the new deputy Sheriff of Douglas county, by a party who fired into his chamber window. The Sheriff shot one of the assassins dead; the others fled.

Col. Sumner has received a despatch from Fort Kearney, stating that the Cheyenne and Sioux Indians had joined and proclaimed war against the whites. One white man had been killed. Col. Sumner immediately dispatched a company of troops for the Camp near Westport.

There is a report from Washington that the President has ordered Gen. Persifer F. Smith to go to Kansas and take charge of the U. S. forces, there with full power to put down insurrection from all sources. It is also said that southern members of Congress have warmly urged upon the President the withdrawal of all U. S. troops from the territory, leaving the Ruffians to settle the matter with the free-state men after their own way.

FOREIGN NEWS. The steamer Arrago brought intelligence to the 4th inst.

The excitement in reference to the American question was increasing. The Times says the recognition of Walker is not necessary to be followed by war, although it greatly emboldens the dispute.

The English government will act with forbearance, if Crumpton is dismissed, and will probably assume a temporizing policy till after the Presidential election.

Some of the journals advocate a vigorous policy on the part of England, but the majority counsel firmness with conciliation. The Times also says that the dismissal of Mr. Dallas must follow immediately that of Mr. Crumpton.

The Daily News reiterates the hopes of the Times on the preservation of peace, and considers that if a war should take place, it would only be looked at in the light of a civil one.

The London papers all have editorial matter in the same light.

The London Times of the 4th says that from further information received, it considered that war was daily becoming more imminent, whilst the Daily News adheres to the improbability of such an event.

LATER.—The Atlantic arrived on the 22d, with dates to the 11th inst. Among her passengers was the Hon. Millard Fillmore.

The English public still without official notice of Crumpton's dismissal, but regarded it as a fixed fact from positive but unofficial statements of the fact taken out by the Asia. It however created little excitement.

The London papers all have editorial matter on the subject, and generally argue that as the case is a personal one, there is no necessity to send Mr. Dallas away. The Times continues to exhibit bitterness towards the United States. The Daily News, however, declares America should attend the annexation of India as a palliation of her own propensities, India being an entirely exceptional case.

The Morning Chronicle thinks it cowardly to make a scapegoat of Crumpton. The London Star, the organ of the Manchester party, thinks it absurd to go to war to avenge the dignity of Mr. Crumpton, and ridicules the idea.

Parliamentary proceedings generally unfavorable to the bill altering the Parliamentary oath so as to admit of Jews taking it, had been passed, by the House of Commons.

Kansas affairs excite notice in England, but without being generally understood. It was argued that the bill should attract attention from the direction of a foreign war.

It is estimated that the inundation in France rendered 40,000 people homeless, and 100,000 are thrown out of employment. Notwithstanding the flood, it was hoped the country would not be much below the average.

An attempt on the life of the Queen of Spain is reported. A young man presented a pistol at her, but was immediately dismissed.

It was reported in Berlin that Prussia and Sardinia both demanded to be admitted into the commission for the re-organization of the Danubian Principalities, and that the demand had been acceded to.

It is stated that the Austrian government had resolved to erect the Lombardo-Venetic provinces into the Kingdom of upper Italy.

Bessarabia is still in a state of insurrection, refusing longer to recognize the rule of the Sublime Porte.

More Turkish outrages against Christians are reported.

Crimen letters to May 31st mentions the report that 70,000 masons are to rebuild Sebastopol after the departure of the allies.

THE MURDER IN CALIFORNIA. The Morning Express has received private letters from San Francisco, detailing events there connected with the murder of James King. The Vigilance Committee, says one of these letters, has upwards of 5000 members on its muster roll. Casey, and Cora, the murderer of Col. Richardson, have been executed by hanging.

This Committee on the morning of the 22d of May, the day after the departure of the steamer. The Vigilance Committee, moreover, had determined to sit in perpetuity, until not only the city of San Francisco, but the entire State should be subjected to a thorough purification. They have prepared a "black list," embracing the names of about 180 of the most notorious murderers, thieves and blacklegs, all of whom will be required to quit the country at short notice, or contemplate the contingency of summary justice before the tribunal of Judge Lynch. Among their names are said to be those of Yankee Sullivan the pugilist, and David Broderick, who was at one time the Democratic Southern candidate for United States Senator.

The Vigilance Committee now extends throughout the State, and it is said, every little town and hamlet now has its organization.

It is stated on good authority that all the officials of the State intend to resign their offices, and people are now inclined to look on the Vigilance Committee as the rulers and law givers.

Mrs. J. C. Fremont claims the honor of having prevented slavery in California. In the destitution of domestic she set the example of doing her house work with her own hands, and being exceedingly popular, made it the fashion of San Francisco. So that the peril passed by, never to recur.

PLAGIARISM. The Congressional Journal states that a clergyman in New Hampshire, last week, "exchanged," and apologizing because he was very poorly prepared to speak, said he had hastily drawn a few thoughts together, to which he invited their attention. He then pronounced a sermon which was composed and published by the late Dr. Woods of Andover.

ALMOST A FIRE. On Sunday night, 15th inst., some villain made an unsuccessful attempt to burn the Kennebec & Portland Railroad bridge across the river at Waterville. Fire was communicated in three places, but fortunately without effect. An attempt had previously been made to burn a freight house belonging to the same company.

THE SOIL OF AFRICA.—With but a small portion of the soil under cultivation, Africa supports millions of men and fifty millions of people. Millions of acres lie fallow for thousands of years. It is said, will sustain a family of six persons. There are immense resources and means of sustenance in Africa, besides the productions of the soil.

SPAIN AND MEXICO.—A dispatch from Washington says:

"Intelligence from Mexico indicates that much harm is felt by the government respecting the Spanish expedition, and forebodings an application for the protection of the United States. Southern members of Congress suggest the granting of protection on condition of a cession to the United States. Costa Rica, however, route, with the circumlocutionary."

THE N. Y. Journal of Commerce, in allusion to the affair says:

"The idea of Spain going to war, even with the feeble and poverty stricken Republic of Mexico, appears so preposterous that it is sought to be accounted for in various ways. By some it is said to be the action of the Roman Catholic party against Vera Cruz, to enforce payment of the indemnity due to Spanish citizens, was privately instigated and supported by France and England, who have similar claims against the Mexican government. By others it is said to be the action of the Roman Catholic party to compel Comodoro to repeal his recent acts of confiscation of the Church property. Yet another story is, that O'Donnell is anxious to restore Mexico to Spain, and that the Spanish minister in Mexico, is the first step towards the realization of this scheme. Whichever of these suppositions is the true one, or whether they are all equally destitute of foundation, it is certain, as the London Times observes, that a Spanish invasion of Mexico would seem 'rather a dream to amuse the imagination, than a serious incident in the domain of reality,' and destitute 'of the remotest elements of success.'"

Nicaragua.—The last accounts are unfavorable to Walker's prospects. The Central American Republic of New Hampshire, states that during the year ending the 1st day of June, 1856, there has been received into the State treasury from all sources including the cash on hand and some temporary loans now paid, a balance of \$19,105.48, leaving a balance of \$19,105.48. There is due from railroads \$1309.20, leaving the State debt over and above available funds \$64,127.20.

THE KANSAS HERALD OF FREEDOM is to be printed at Alton, Illinois. The editor and correspondent were appointed to the governor's sum of \$7,000. During the same period last year the whole number was less than 28,000.

In eight of the eighteen wards of Brooklyn, N. Y., the naturalized vote exceeds that of the native 2,400. In the whole city, the native vote exceeds the naturalized about 3000. Total number of votes in the whole city between 31,000 and 32,000.

The new search law of Virginia is a vexation to northern merchants. It is clearly unconstitutional, but what remedy is there? The bark Edward Everett, from Baltimore to Boston, was obliged by head winds to anchor in Hampton Roads, a few days since. She was boarded by a pilot who demanded five dollars under the new law of Virginia, authorizing the searching for slaves.

It is stated on good authority that a declaration of war to the effect that slaves exist by the constitution in all the territories of the United States, was only lost in the committee of the Cincinnati Convention by a single vote.—Her.

MR. GERRIT SMITH offers ten thousand dollars of a million to be raised, for aid to the free settlers in Kansas.

In the Atlantic mills, in Lawrence, are 100 female operatives who have worked there for three years or more. Seven of them have worked there seven years.

SPECIAL NOTICES. COLD STREAM QU. M.—The next session of the Cold Stream Quarterly Meeting will be held with the Baptist church in Patten, on Saturday and Sunday, June 23rd and 24th, at 10 o'clock. A. M. Rev S. Bessé will preach the Introductory Sermon.

THE WESTERN QUARTERLY CONFERENCE. Will hold its next meeting with the East Herrington Baptist church, on Tuesday, Wednesday the 5th and 6th inst., commencing on the 5th, at 2 o'clock, P. M.

Another Instance of Tape Worm Cured by the use of DR. M'LANE'S CATHARTIC VERMIFUGE. PREPARED BY FLEMING BROS.

NEW YORK, October 15, 1852. This is to certify that I was troubled with a tape worm for more than six months. I tried all the known remedies for the dreadful affliction, but without a hope of recovery. I got into the hands of Mr. James H. Fleming, who administered to me a Vermifuge, which contained several powerful cures that had been performed by his celebrated Vermifuge, prepared by Fleming Bros. I resolved to try it; and immediately purchased a bottle, which I according to directions used. The result was, I expelled a large tape worm, measuring more than a yard, besides a number of small ones.

MRS. M. S. OTT. No. 70 Cannon street.

PURCHASERS will please be careful to ask for DR. M'LANE'S CATHARTIC VERMIFUGE, manufactured by FLEMING BROS., of Pittsburgh Pa. All other Vermifuges are in comparison worthless. Dr. M'LANE'S genuine Vermifuge, also its celebrated Liver Pills, can now be had at all respectable drug stores. None genuine without the signature of FLEMING BROS.

MARRIED. In Hartford, June 24th, by Rev. H. Hawes, Dr. P. S. Haskell to Miss Almira Page, both of H.

In Wayne, June 15th, by Rev. C. Parker, Mr. Harvey Lovell, of Resford to Miss Martha A. J. Dexter, of Wayne.

In Turner, by Rev. L. D. Hill, Mr. Solomon Doble to Miss Lydia Benson, both of Backfield.

In Northfield, by Rev. E. N. Smith, Mr. James H. Smith, of Brewer to Miss Mary E. Hatch, of N. Y. by the same, Mr. John W. Chapman to Miss Betheña A. Palmer, both of N. Y. In Thompson, 15th inst., by the same, Mr. Lorenzo Dunbar to Miss Annetta Hall, both of Northfield. By the same, 21st inst., Mr. H. H. House to Miss Lucretia Morton of Danversville.

DIED. In South Doham, Mass., June 7th, Miss Helen E. Pullen, aged 27. Deceased was the wife of E. W. Pullen, formerly of East Whitport, Me.

COUNTRY PRODUCE. Market, June 21, 1856. Apples, per bushel, 2 00 to 2 50. Apples, dried, per bushel, 1 50 to 2 00. Apples, sliced, per bushel, 1 50 to 2 00. Butter, large, per bushel, 1 50 to 2 00. Butter, small, per bushel, 1 50 to 2 00. Cheese, per bushel, 1 50 to 2 00. Eggs, per bushel, 1 50 to 2 00. Ham, per bushel, 1 50 to 2 00. Lamb, per bushel, 1 50 to 2 00. Pork, per bushel, 1 50 to 2 00. Potatoes, per bushel, 1 50 to 2 00. Rice, per bushel, 1 50 to 2 00. Tea, per bushel, 1 50 to 2 00. Turkeys, per bushel, 1 50 to 2 00. Geese, per bushel, 1 50 to 2 00.

BRIGHTON MARKET. Thursday, June 19, 1856. At market, 500 beef cattle, 14 working oxen, 55 cows and calves, 500 sheep and 3500 swine.

FAVORITE CATTLE.—Extra No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WORKING CATTLE.—Extra No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

SHOPS.—Small lots, 25, 30, 35, 40, 45, 50, 55, 60, 65, 70, 75, 80, 85, 90, 95, 100. Sheep, 100, 200, 300, 400, 500, 600, 700, 800, 900, 1000. Hogs, 100, 200, 300, 400, 500, 600, 700, 800, 900, 1000.

AT RETAIL FROM \$1 TO \$11.

Judge McLean in a letter to General Cass, dated the 13th ult., says: "The Government, having power to establish a Territorial Government, might, in the exercise of a police power, prohibit slavery, although they have no constitutional power to institute it."

NEW FLOUR.—Flour from new wheat has made its appearance to day, being two days earlier than for the last five years. It was ground from Georgia wheat by Messrs. Heck & Brothers of the Croton Mills in this city, and was offered on Change at \$10 50 per bushel. The wheat (50 bushels) was sold on Tuesday at \$3 per bushel.—N. Y. Jour. Com., 19th.

GOETHE (LIKE CROMWELL) AN INTENDED EMIGRANT TO FREE AMERICA.—At a period like the present, when there are seventy German newspapers and journals published in the United States, it is not surprising that the German national element becomes a political potency within that transatlantic Union, it will be interesting to record that our great poet, like the friend of John Milton, was, at one time, on the point of emigrating to America. The passage is taken from Goethe's *Wahlheit und Eichtung*, and to that part of his life when his true and sincere (but not fated) emigration attachment to Lilli made his position at home anomalous.

"Some kind people had told me in confidence that Lilli, when all the obstacles of our union were laid before her, had declared that for my love she was ready to renounce all present ties and advantages, and to go with me to America."

If this plan had been carried into execution, Germany would have probably been deprived of an author belonging (as he himself said) to the sphere of a world-literature.—Notes and Queries.

FINANCES OF NEW HAMPSHIRE.—The Treasurer of New Hampshire, states that during the year ending the 1st day of June, 1856, there has been received into the State treasury from all sources including the cash on hand and some temporary loans now paid, a balance of \$19,105.48, leaving a balance of \$19,105.48. There is due from railroads \$1309.20, leaving the State debt over and above available funds \$64,127.20.

THE KANSAS HERALD OF FREEDOM is to be printed at Alton, Illinois. The editor and correspondent were appointed to the governor's sum of \$7,000. During the same period last year the whole number was less than 28,000.

In eight of the eighteen wards of Brooklyn, N. Y., the naturalized vote exceeds that of the native 2,400. In the whole city, the native vote exceeds the naturalized about 3000. Total number of votes in the whole city between 31,000 and 32,000.

The new search law of Virginia is a vexation to northern merchants. It is clearly unconstitutional, but what remedy is there? The bark Edward Everett, from Baltimore to Boston, was obliged by head winds to anchor in Hampton Roads, a few days since. She was boarded by a pilot who demanded five dollars under the new law of Virginia, authorizing the searching for slaves.

It is stated on good authority that a declaration of war to the effect that slaves exist by the constitution in all the territories of the United States, was only lost in the committee of the Cincinnati Convention by a single vote.—Her.

MR. GERRIT SMITH offers ten thousand dollars of a million to be raised, for aid to the free settlers in Kansas.

In the Atlantic mills, in Lawrence, are 100 female operatives who have worked there for three years or more. Seven of them have worked there seven years.

SPECIAL NOTICES. COLD STREAM QU. M.—The next session of the Cold Stream Quarterly Meeting will be held with the Baptist church in Patten, on Saturday and Sunday, June 23rd and 24th, at 10 o'clock. A. M. Rev S. Bessé will preach the Introductory Sermon.

THE WESTERN QUARTERLY CONFERENCE. Will hold its next meeting with the East Herrington Baptist church, on Tuesday, Wednesday the 5th and 6th inst., commencing on the 5th, at 2 o'clock, P. M.

Another Instance of Tape Worm Cured by the use of DR. M'LANE'S CATHARTIC VERMIFUGE. PREPARED BY FLEMING BROS.

NEW YORK, October 15, 1852. This is to certify that I was troubled with a tape worm for more than six months. I tried all the known remedies for the dreadful affliction, but without a hope of recovery. I got into the hands of Mr. James H. Fleming, who administered to me a Vermifuge, which contained several powerful cures that had been performed by his celebrated Vermifuge, prepared by Fleming Bros. I resolved to try it; and immediately purchased a bottle, which I according to directions used. The result was, I expelled a large tape worm, measuring more than a yard, besides a number of small ones.

MRS. M. S. OTT. No. 70 Cannon street.

PURCHASERS will please be careful to ask for DR. M'LANE'S CATHARTIC VERMIFUGE, manufactured by FLEMING BROS., of Pittsburgh Pa. All other Vermifuges are in comparison worthless. Dr. M'LANE'S genuine Vermifuge, also its celebrated Liver Pills, can now be had at all respectable drug stores. None genuine without the signature of FLEMING BROS.

MARRIED. In Hartford, June 24th, by Rev. H. Hawes, Dr. P. S. Haskell to Miss Almira Page, both of H.

In Wayne, June 15th, by Rev. C. Parker, Mr. Harvey Lovell, of Resford to Miss Martha A. J. Dexter, of Wayne.

In Turner, by Rev. L. D. Hill, Mr. Solomon Doble to Miss Lydia Benson, both of Backfield.

In Northfield, by Rev. E. N. Smith, Mr. James H. Smith, of Brewer to Miss Mary E. Hatch, of N. Y. by the same, Mr. John W. Chapman to Miss Betheña A. Palmer, both of N. Y. In Thompson, 15th inst., by the same, Mr. Lorenzo Dunbar to Miss Annetta Hall, both of Northfield. By the same, 21st inst., Mr. H. H. House to Miss Lucretia Morton of Danversville.

DIED. In South Doham, Mass., June 7th, Miss Helen E. Pullen, aged 27. Deceased was the wife of E. W. Pullen, formerly of East Whitport, Me.

COUNTRY PRODUCE. Market, June 21, 1856. Apples, per bushel, 2 00 to 2 50. Apples, dried, per bushel, 1 50 to 2 00. Apples, sliced, per bushel, 1 50 to 2 00. Butter, large, per bushel, 1 50 to 2 00. Butter, small, per bushel, 1 50 to 2 00. Cheese, per bushel, 1 50 to 2 00. Eggs, per bushel, 1 50 to 2 00. Ham, per bushel, 1 50 to 2 00. Lamb, per bushel, 1 50 to 2 00. Pork, per bushel, 1 50 to 2 00. Potatoes, per bushel, 1 50 to 2 00. Rice, per bushel, 1 50 to 2 00. Tea, per bushel, 1 50 to 2 00. Turkeys, per bushel, 1 50 to 2 00. Geese, per bushel, 1 50 to 2 00.

BRIGHTON MARKET. Thursday, June 19, 1856. At market, 500 beef cattle, 14 working oxen, 55 cows and calves, 500 sheep and 3500 swine.

FAVORITE CATTLE.—Extra No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88

